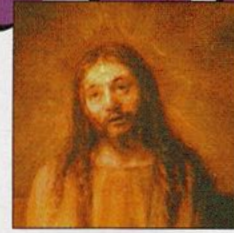


Common Ground



An eye for an eye makes
the whole world blind.
Mahatma Gandhi

You can no more win a war
than win an earthquake.
Jeanette Rankin



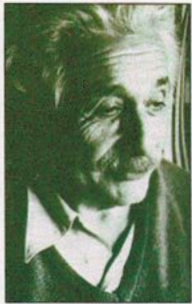
Blessed are the peacemakers, for they
shall be called the children of God.
Matthew 5:9

PEACE NOT WAR no more Vietnams

I know not with what weapons World War
III will be fought, but World War IV
will be fought with sticks and stones.
Albert Einstein



It is the job of thinking people, not to
be on the side of the executioners.
Albert Camus



Every gun that is made, every warship
launched, every rocket fired signifies,
in the final sense, a theft from those
who hunger and are not fed, those who
are cold and are not clothed.
Dwight D. Eisenhower



Compromise does not mean cowardice.
John F. Kennedy

When the rich make war, it is the poor that die.
Jean-Paul Sartre

If you want to make peace, you don't
talk to your friends. You talk to
your enemies.
Moshe Dayan

Imagine.
Give peace a chance.
John Lennon



There are many in the world who
are dying for a piece of bread but
there are many more dying for a
piece of love.
Mother Teresa

Observe good faith and
justice toward all nations.
Cultivate peace and
harmony with all.
George Washington

The first essential characteristics
of nonviolent action is that
it is creative.
Hildegard Goss-Mayr

When will our consciences grow so tender
that we will act to prevent human misery
rather than avenge it?
Eleanor Roosevelt

Better than thousand hollow words,
is one word that brings peace.
Buddha



You not only refuse to shoot a man,
but you refuse to hate him.
Martin Luther King

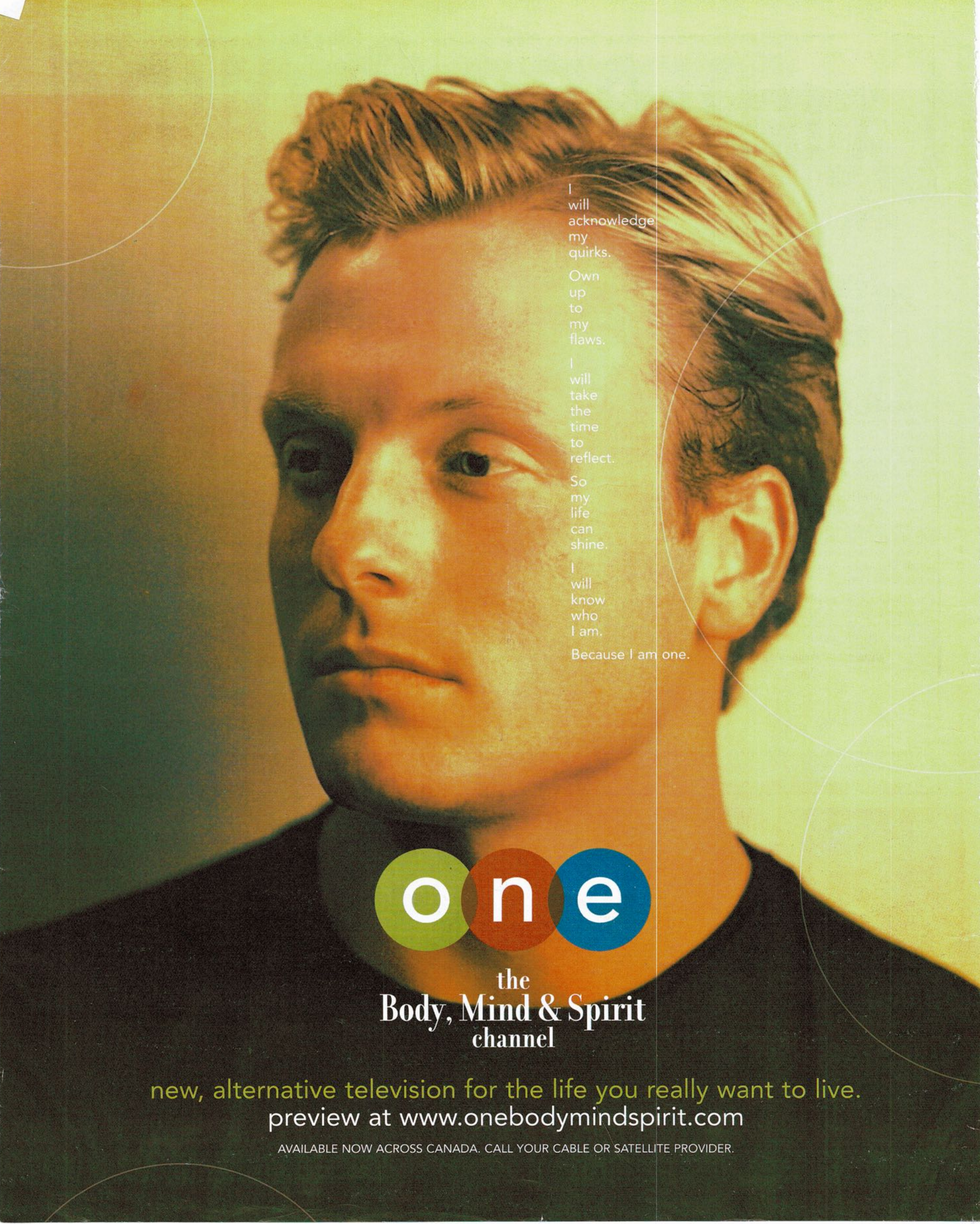


Much violence is based on the illusion
that life is a property to be defended
and not to be shared.
Henri Nouwen



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Who is Osama Bin Laden? CIA covertly funded Taliban • Walking with Gandhi Local Hero Mildred Osterhout Fahrni • Refugee Camp in Kitsilano Doctors Without Borders
Forgiving Our Enemies Kim Phuc • Peace Wisdom Elders Speak Out • Enlightenment Andrew Cohen • Vanishing Cultures Wade Davis • Antimissile System Dangerous David Suzuki



I
will
acknowledge
my
quirks.

Own
up
to
my
flaws.

I
will
take
the
time
to
reflect.

So
my
life
can
shine.

I
will
know
who
I am.

Because I am one.



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When asked how you can tell, Eker explains, "One way is to look at your results! If the temperature in a room is 72 degrees, chances are the thermostat is set for 72. If you're struggling with money now, there's a good chance your internal 'blueprint' is set for struggle. Regardless of whether you are making \$20,000 or \$100,000 per year, unless you raise your 'internal money blueprint' you will never substantially raise your income or net worth."

"Unfortunately for most people," says Eker, "your current blueprint will stay with you for the rest of your life, unless you identify it and change

it. There is a powerful, one evening seminar that will do just that. It's called The "Millionaire Mind, The Secret Psychology of Wealth." In this seminar you will learn how to completely recondition yourself for financial success. For many people, the change will be immediate and permanent."

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- How to make your "mind" work for you instead of against you.

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- Sian Lindem

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- Debbie Filippelli

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- Nicole Whitney

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Elders Speak Out For Peace

More Violence is not the Answer

Violence will only increase the cycle of violence.

The Dalai Lama, in a letter to President George W. Bush

When we ask "Where was God in all this?" the answer is that He was and is right here, keeping every soul safe in the palm of His hands. He did not cause these events, nor did He will them. This tragedy reflects choices made by those who had turned their hearts from love. He heals the world not by interfering with the effects of our lovelessness, but by calling us back to love.

Marianne Williamson

I urge you not to fall into fear and hatred but rather into passionate courage and taking action wherever and however you can to make a better world in which these kinds of happenings no longer occur.

Jean Houston

If you and I are having a single thought of violence or hatred against anyone in the world at this moment, we are contributing to the wounding of the world.

Deepak Chopra

Although the following quotations were not said in reaction to current events, they are, nevertheless, applicable.

It is the job of thinking people, not to be on the side of the executioners.

Albert Camus

We are convinced that non-violence is more powerful than violence...If you use violence, you have to sell part of yourself for that violence. Then you are no longer a master of your own struggle.

Cesar Chavez

If you succumb to the temptation of using violence in the struggle, unborn generations will be the recipients of a long and desolate night of bitterness, and your chief legacy to the future will be an endless reign of meaningless chaos.

Martin Luther King

War is an invention of the human mind. The human mind can invent peace with justice.

Norman Cousins

No one is so foolish as to prefer to peace, war, in which, instead of sons burying their fathers, fathers bury their sons.

Croesus, King of Lydia, in Herodotus' The Persian Wars

Truly man is the king of beasts, for his brutality exceeds them. We live by the death of others. We are burial places! I have from an early age abjured the use of meat, and the time will come when men such as I will look upon the murder of animals as they now look on the murder of men.

Leonardo Da Vinci

Nothing is so strong as gentleness; nothing so gentle as real strength.

St. Francis de Sales

And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 2:4

Much violence is based on the illusion that life is a property to be defended and not to be shared.

Henri Nouwen

You can no more win a war than win an earthquake.

Jeanette Rankin

Activism pays the rent on being alive and being here on the planet.

Alice Walker

What a cruel thing is war: to separate and destroy families and friends, and mar the purest joys and happiness God has granted us in this world; to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world.

Robert E. Lee, in a letter to his wife, 1864

Violence produces only something resembling justice, but it distances people from the possibility of living justly, without violence.

Leo Tolstoy

Blessed are the peacemakers, for they shall be called the children of God.

Matthew 5:3

If we could raise one generation with unconditional love, there would be no Hitlers. We need to teach the next generation of children from Day One that they are responsible for their lives. Mankind's greatest gift, also its greatest curse, is that we have free choice. We can make our choices built from love or from fear.

Dr. Elizabeth Kubler-Ross

Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely an absence of war. It is also a state of mind. Lasting peace can come only to peaceful people.

Jawaharlal Nehru

Beloved, do not avenge yourselves; leave that to God's wrath, for it is written, "Vengeance is mine; I will repay," says the Lord. But "If your enemies are hungry, feed them; if they are thirsty, give them something to drink; by doing this you will heap burning coals upon their heads." Do not be conquered by evil but conquer evil with good.

Romans 12:14-21

Someday they'll give a war and nobody will come.

Carl Sandburg

When men talk about defense, they always claim to be protecting women and children, but they never ask the women and children what they think.

Pat Schroeder

Peace quotes courtesy of the Peace Center, San Antonio Texas. Info: <http://www.salsa.net/peace>.

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Love and Forgiveness

by Kim Phuc as told to Anne Bayin

My earliest memories are loving ones. The smells of my mother's cooking, the big house I shared with my seven brothers and sisters, Great Uncle's smile, the fruit trees in our yard, my school friends. My name "Phuc" means "happiness", and I was a happy child.

One day everything changed. The war came to our village. My family hid for three days in the only "safe" haven, the nearby pagoda. When some soldiers saw the planes were going to bomb the holy place, they shouted to the children, "Get out. Run for it!" I was so scared and I started running up the road with my cousins. Then I saw four bombs. Suddenly, there was napalm everywhere, and I was caught in the terrible fire. My clothes, my skin, burning. By some miracle, my feet weren't burned, so I could run. I was screaming, "Nong qua! Nong qua!" Too hot, too hot!

That was 8 June 1972. I was nine years old.

The next day my picture appeared on the front pages of newspapers, and the world was shocked. That picture changed the way people looked at wars.

The photograph won the Pulitzer Prize, but the photographer saved my life. Nick Ut was not just doing his job; he was one human being helping another. After he took his picture, he put down his cameras and rushed me to the nearest hospital. That was an act of love.

I had 17 operations in all. The last operation, in 1984, gave me movement in my neck and shoulder. Two years later, I went to Cuba to attend university. There I met Toan, another Vietnamese student, who became my boyfriend. In September, 1992, our friends organized a beautiful wedding in Havana.

Our journey to a new life began eight

years ago, when we defected to Canada, and it is a story we save for our children. Mummy and Daddy had nothing. We had each other, and we had freedom. So, we had everything.

In 1997 I was appointed Goodwill Ambassador for UNESCO. I have met presidents, prime ministers, important business people, famous musicians and wonderful ordinary people. And I have learned one true thing. The human heart is good. People everywhere want to end wars and raise their families in a peaceful world.

A few years ago, I visited the Vietnam Veterans Memorial in Washington, DC. I saw the names of all the people who had died. For what? I asked. Why did they have to suffer? A man came out of the crowd and introduced himself. John Plummer told me he had been involved in planning the attack on my village the day I was burned. He said he had never forgiven himself and his life had been ruined. He asked me to forgive him, and I did. I think he was a victim, too, just like me.



I have many such special moments when I am out speaking with people. These are moments of love.

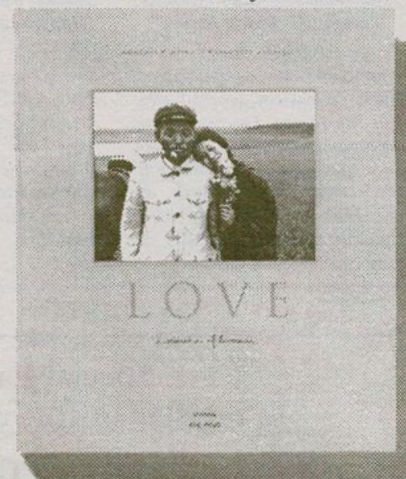
Excerpted with permission from the prologue of "Love: A Celebration of Humanity" from William Morrow, published in Canada by Harper Collins for \$74.95. For more information about the M.I.L.K. project, see: www.milkphotos.com.

The photo above shows Kim Phuc and her son Thomas on his first birthday, taken by Anne Bayin, a Toronto-based television producer and writer. © 1995 Anne Bayin

The photo at left was taken June 8, 1972 near Kim's village in Vietnam by Nick Ut. Kim had ripped off her burning clothes while fleeing after a South Vietnamese plane accidentally dropped its flaming napalm on South Vietnamese troops and civilians. Surrounding Kim are her two younger brothers and cousins. AP Photo.

Kim Phuc has formed a charitable organization, with bases in Toronto and Chi-

cago, to help children throughout the world who are innocent victims of war. She is now the international President of the Kim Foundation, that helps pay for free medical assistance, prosthetic and orthopedic devices, therapy, wheelchairs, rehabilitative services and other support so children disabled by war and terrorism can become full members of their communities. Tax-creditable donations may be sent to: The Kim Foundation, P.O. Box 31025, 475 Westney Rd. North, Ajax ON L1T 3V2. www.kimfoundation.com.



Who Is Osama Bin Laden?

by Michel Chossudovsky, Professor of Economics, University of Ottawa

A few hours after the terrorist attacks on the World Trade Centre and the Pentagon, the Bush administration concluded without supporting evidence, that "Osama bin Laden and his al-Qaeda organization were prime suspects". CIA Director George Tenet stated that bin Laden has the capacity to plan "multiple attacks with little or no warning." Secretary of State Colin Powell called the attacks "an act of war" and President Bush confirmed in an evening televised address to the Nation that he would "make no distinction between the terrorists who committed these acts and those who harbor them". Former CIA Director James Woolsey pointed his finger at "state sponsorship," implying the complicity of one or more foreign governments. In the words of former National Security Adviser, Lawrence Eagleburger, "I think we will show when we get attacked like this, we are terrible in our strength and in our retribution."

Meanwhile, parroting official statements, the Western media mantra has approved the launching of "punitive actions" directed against civilian targets in the Middle East. In the words of William Safire writing in the New York Times: "When we reasonably determine our attackers' bases and camps, we must pulverize them—minimiz-

ing but accepting the risk of collateral damage"—and act overtly or covertly to destabilize terror's national hosts".

The following text outlines the history of Osama Bin Laden and the links of the Islamic "Jihad" to the formulation of US foreign policy during the Cold War and its aftermath.

Prime suspect in the New York and Washington terrorists attacks, branded by the FBI as an "international terrorist" for his role in the African US embassy bombings, Saudi born Osama bin Laden was recruited during the Soviet-Afghan war "ironically under the auspices of the CIA, to fight Soviet invaders".¹

In 1979 "the largest covert operation in the history of the CIA" was launched in response to the Soviet invasion of Afghanistan in support of the pro-Communist government of Babrak Kamal.²

With the active encouragement of the CIA and Pakistan's ISI [Inter Services Intelligence], who wanted to turn the Afghan

jihad into a global war waged by all Muslim states against the Soviet Union, some 35,000 Muslim radicals from 40 Islamic countries joined Afghanistan's fight between 1982 and 1992. Tens of thousands more came to study in Pakistani madrasahs. Eventually more than 100,000 foreign Muslim radicals were directly influenced by the Afghan jihad.³

The Islamic "jihad" was supported by the United States and Saudi Arabia with a significant part of the funding generated from the Golden Crescent drug trade:

In March 1985, President Reagan signed National Security Decision Di-

rective 166...[which] authorize[d] stepped-up covert military aid to the mujahideen, and it made clear that the secret Afghan war had a new goal: to defeat Soviet troops in Afghanistan through covert action and encourage a Soviet withdrawal. The new covert U.S. assistance began with a dramatic increase in arms supplies—a steady rise to 65,000 tons annually by 1987, ... as well as

a "ceaseless stream" of CIA and Pentagon specialists who traveled to the secret headquarters of Pakistan's ISI on the main road near Rawalpindi, Pakistan. There the CIA specialists met with Pakistani intelligence officers to help plan operations for the Afghan rebels.⁴

The Central Intelligence Agency (CIA) using Pakistan's military Inter-Services Intelligence (ISI) played a key role in training the Mujahideen. In turn, the CIA sponsored guerrilla training was integrated with the teachings of Islam:

Predominant themes were that Islam was a complete socio-political ideology, that holy Islam was being violated by the atheistic Soviet troops, and that the Islamic people of Afghanistan should reassert their independence by overthrowing the leftist Afghan regime propped up by Moscow.⁵

Pakistan's ISI was used as a "go-between". The CIA covert support to the "jihad" operated indirectly through the Pakistani ISI,—i.e. the CIA did not channel its support directly to the Mujahideen. In other words, for these covert operations to be "successful", Washington was careful not to reveal the ultimate objective of the "jihad", which consisted in destroying the Soviet Union.

The Islamic "jihad" was supported by the United States and Saudi Arabia with a significant part of the funding generated from the Golden Crescent drug trade

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In the words of CIA's Milton Beardman "We didn't train Arabs". Yet according to Abdel Monam Saidali, of the Al-aram Center for Strategic Studies in Cairo, bin Laden and the "Afghan Arabs" had been imparted "with very sophisticated training that was allowed to them by the CIA"⁶

CIA's Beardman confirmed, in this regard, that Osama bin Laden was not aware of the role he was playing on behalf of Washington. In the words of bin Laden (quoted by Beardman): "neither I, nor my brothers saw evidence of American help".⁷

Motivated by nationalism and religious fervor, Islamic warriors were unaware they were fighting the Soviet Army on behalf of Uncle Sam. While there were contacts at the upper levels of the intelligence hierarchy, Islamic rebel leaders in theatre had no contacts with Washington or the CIA.

With CIA backing and the funneling of massive amounts of US military aid, the Pakistani ISI had developed into a "parallel structure wielding enormous power over all aspects of government".⁸ The ISI had a staff composed of military and intelligence officers, bureaucrats, undercover agents and informers, estimated at 150,000.⁹

Meanwhile, CIA operations had also reinforced the Pakistani military regime led by General Zia Ul Haq:

'Relations between the CIA and the ISI [Pakistan's military intelligence] had grown increasingly warm following [General] Zia's ouster of Bhutto and the advent of the military regime,' ... During most of the Afghan war, Pakistan was more aggressively anti-Soviet than even the United States. Soon after the Soviet military invaded Afghanistan in 1980, Zia [ul Haq] sent his ISI chief to destabilize the Soviet Central Asian states. The CIA only agreed to this plan in October 1984.... 'the CIA was more cautious than the Pakistanis.' Both Pakistan and the United States took the line of deception on Afghanistan with a public posture of negotiating a settlement while privately agreeing that military escalation was the best course.¹⁰

The history of the drug trade in Central Asia is intimately related to the CIA's covert operations. Prior to the Soviet-Afghan war, opium production in Afghanistan and Pakistan was directed to small regional markets. There was no local production of heroin.¹¹ In this regard, Alfred McCoy's study confirms that within two years of the onslaught of the CIA operation in Afghanistan, "the Pakistan-Afghanistan borderlands became the world's top heroin producer, supplying 60 percent of U.S. demand. In Pakistan, the heroin-addict population went from near zero in 1979... to 1.2 million by 1985—a much steeper rise than in any other nation".¹²

CIA assets again controlled this heroin trade. As the Mujahideen guerrillas seized territory inside Afghanistan, they ordered peasants to plant opium as a revolutionary tax. Across the border in Pakistan, Afghan leaders and local syndicates under the protection of Pakistan Intelligence operated

hundreds of heroin laboratories. During this decade of wide-open drug-dealing, the U.S. Drug Enforcement Agency in Islamabad failed to instigate major seizures or arrests ... U.S. officials had refused to investigate charges of heroin dealing by its Afghan allies 'because U.S. narcotics policy in Afghanistan has been subordinated to the war against Soviet influence there.' In 1995, the former CIA director of the Afghan operation, Charles Cogan, admitted the CIA had indeed sacrificed the drug war to fight the Cold War. 'Our main mission was to do as much damage as possible to the Soviets. We didn't really have the resources or the time to devote to an investigation of the drug trade,' ... 'I don't think that we need to apologize for this. Every situation has its fallout.... There was fallout in terms of drugs, but the main objective was accomplished. The Soviets left Afghanistan.'¹³

In the wake of the Cold War, the Central Asian region is not only strategic for its extensive oil reserves, it also produces three quarters of the World's opium representing multibillion dollar revenues to business syndicates, financial institutions, intelligence agencies and organized crime. The annual proceeds of the Golden Crescent drug trade (between 100 and 200 billion dollars) represents approximately one third of the Worldwide annual turnover of narcotics, estimated by the United Nations to be of the order of \$500 billion.¹⁴

With the disintegration of the Soviet Union, a new surge in opium production has unfolded. (According to UN estimates, the production of opium in Afghanistan in 1998-99—coinciding with the build up of armed insurgencies in the former Soviet republics—reached a record high of 4600 metric tons.¹⁵ Powerful business syndicates in the former Soviet Union allied with organized crime are competing for the strategic control over the heroin routes.

The ISI's extensive intelligence military-network was not dismantled in the wake of the Cold War. The CIA continued to support the Islamic "jihad" out of Pakistan. New undercover initiatives were set in motion in Central Asia, the Caucasus and the Balkans. Pakistan's military and intelligence apparatus essentially "served as a catalyst for the disintegration of the Soviet Union and the emergence of six new Muslim republics in Central Asia."¹⁶

Meanwhile, Islamic missionaries of the Wahhabi sect from Saudi Arabia had established themselves in the Muslim republics as well as within the Russian federation encroaching upon the institutions of the secular State. Despite its anti-American ideology, Islamic fundamentalism was largely serving Washington's strategic interests in the former Soviet Union.

Following the withdrawal of Soviet troops in 1989, the civil war in Afghanistan continued unabated. The Taliban were being supported by the Pakistani Deobandis and their political party the Jamiat-ul-Ulema-e-Islam (JUI). In 1993, JUI entered the government coalition of Prime Minister Benazzir Bhutto. Ties between JUI, the Army and ISI were established. In 1995, with the downfall of the

Continued on page 14



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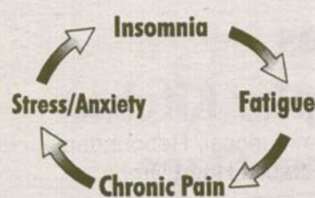
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A Refugee Camp in Kitsilano

by Chentale de Montigny

Salem Aleikum! May the peace be with you! This is how people greet each other here. When I arrived in Bangladesh, I quickly became aware of the harsh reality faced by the people of this country and of the refugees living here. I work in the camp where the *Roohingya* refugees have taken shelter. They have fled the racist military dictatorship of Myanmar. And even though people wish each other peace with each greeting, they are far from being able to enjoy that peace.

6:30 a.m. A surreal moment in Bangladesh. Very early in the morning, a languid mist covers the land, especially in the countryside. The landscape seems to be bathed in cotton. Everything is reduced to indistinct shadows in this opalescent setting. Then the sun boldly sets to work and valiantly attempts to dissipate the early morning fog. With all its strength, it pierces through the thick vegetation and its rays streak the sea of vapor with light, creating a bittersweet game of shadow play. And then delicately, slowly, the colors come back to life and the rhythm of daily routine reasserts itself. It is at this magical hour that I like to travel between our office and the *Nyapara* refugee camp where Médecins Sans Frontières (MSF) / Doctors Without Borders has been operating since 1992. There is such a big difference between the magic of this hour and the daily reality.

The camp is situated between the Naf River and the surrounding hills; it numbers more than 13,500 refugees. They were over 225,000 when they first crossed the river to find asylum in Bangladesh. Now, they are hiding here and there in the country following forced repatriation and harsh living conditions in camps. In *Nyapara* camp, we offer basic health services: out-patient clinic, short term hospitalization, immunizations, pre- and post-natal care, lab services, a nutrition center as well as the transfer of more seriously ill patients to local hospitals. Nothing new under the sky for MSF.

Fahatma is a 22-year-old mother. When she lifts her *bourka*, the obligatory Muslim dress that covers her from head to toe, we are surprised by her stunning beauty and we instantly lose ourselves in her immense eyes that express so much suffering. She lost her husband and her second son while fleeing the discriminatory dictatorship of the military junta that rages in Myanmar. Her husband was abducted by the military. Her son succumbed to an attack of malaria. All this happened because they belong to the *Roohingyas* ethnic group. She crossed the Naf River to find refuge in Bangladesh. She doesn't know where her brothers, her sisters or her parents are at this time. Her slightly nasal voice quickly delivers her message. She is afraid of being seen talking with me. She looks over her shoulder.

Her eyes search for her enemies behind me while her son, who she is rocking in her arms, suckles, unconcerned.

Fahatma and other refugees were beaten by the local authorities of the refugee camp in an attempt to coerce them into signing a voluntary repatriation form. She categorically refuses to sign it. She knows well, as does a good part of the international community, that a return to her homeland would mean slavery, torture, rape and possibly even death. Why does she trust me? She answers that it is because I am the head of the MSF program in this refugee camp. Because she always sees me walking around the camp on foot, greeting people as I go, inquiring about their living conditions. She tells me that she thinks she can trust me. She wants to trust me. She doesn't know of anyone else she could turn to.

I immediately get the young woman examined by our camp doctor. The blue and swollen bottoms of her feet are unequivocal proof that she has been repeatedly

**Today there are about
14 million refugees
on our planet**

beaten. "With a bamboo stick," she specifies "The camp leader calls us into his office. His underlings surround us to make us feel uncomfortable. Then the leader asks us to sign a blank sheet of paper. I said no. No. No, I will sign nothing. He took my family book." Without a family book, a registered camp refugee has nothing left. It is synonymous with being stripped of one's identity. Without her family book, Fahatma can't receive her food rations nor receive medical care. She is scared. Her voice is shaking as she tells me her story. She even holds my hand. This surprises me because physical contact is rare among the *Roohingyas*. I insist that the other refugees who were beaten also come for a medical check up. It is our duty to document, medically and through testimony, what is happening in this camp far removed from the media and the awareness of the world.

The MSF machine was set in motion, and we went all the way to Geneva to put pressure on the international community so that these reprisals would stop, and that the people who do not wish to return home because they still fear for their lives would be left alone. Fahatma is a young refugee among so many others. There are far too many of these refugees due to the widespread and repeated humanitarian emergencies throughout the world. There are far too many Fahatmas. There is far too much corruption, insecurity, blackmail, and too many human rights violations. There are too many child soldiers. Too many raped women. Too

many broken lives and too many refugee camps that drag on and on. Camps are supposed to be temporary not permanent.

This is the year 2001. The Refugee Convention was signed 50 years ago. Is this really an occasion for us to rejoice? Today there are about 14 million refugees on our planet; 14 million people who have fled their native soil for fear of persecution. And there are between 21 and 25 million people displaced within their own national borders. Did you know that Palestinians form one of the largest groups of refugees in the world with 3.7 million displaced people in Jordan, Lebanon, Syria and the Gaza strip? In spite of this, the American government has just refused to participate in a forum against racism held by the United Nations this August in Durban, South Africa, because there was a planned discussion about Israel's conduct toward Palestinians. After all, it won't be by refusing to discuss a problem that it will go away.

To better inform the Canadian public about the reality faced by the millions of refugees, MSF is presenting a Canadian tour of its interactive exhibit, "A Refugee Camp in the City" in Vancouver October 25th to 29th in Vanier Park. The exhibit consists of an outdoor reconstruction of a refugee camp where visitors become refugees themselves in a 40-minute tour. The basic elements of daily refugee life are reenacted: shelter, water and food distribution, sanitary system and medical care; all with the same materials and structures that are used by MSF in more than 80 countries around the world. Experienced MSF field volunteers who will act as tour guides will provide answers to questions. There is no admission fee and all are welcome. The camp exhibit will be open from 9:00 a.m. to 5:00 p.m. An Internet site offering educational resources is also available to teachers and their students at www.msf.ca/refugeecamp.

MSF will also present parallel activities, including photo and refugee children's art exhibits, film screening and discussions, during which refugees will have an opportunity to tell their stories in their own words. The Puente theater group will host an evening of prose and poetry in Victoria, featuring the works of refugee authors. In Calgary, refugees will share their troubling stories with the public and will talk about how they are adapting to their new life. For more details please visit www.msf.ca/westernregion or contact the regional office at (604) 732-0673.

Chentale de Montigny has been working as a humanitarian field worker since 1991. She joined MSF four years ago and worked with the organization in Somalia, Bangladesh, Kenya and Guinea. She is currently the Regional Coordinator for MSF in Western Canada.

Local Hero Walked with Gandhi

Mildred Osterhout Fahrni Biography by Nancy Knickerbocker

A British Columbia resident for 50 years, Mildred Osterhout Fahrni was a crusading socialist and absolute pacifist who walked with Mahatma Gandhi and Martin Luther King. The following is an excerpt from her biography, *No Plaster Saint*, recently published by Talonbooks.

Mohandas K. Gandhi was coming to London for the Round Table Conference on Indian independence and he would be staying at Kingsley Hall, in one of the cells just adjacent to Mildred's. The British government had offered him posh lodgings near Parliament, but he declined in favour of the invitation to stay in Bow among the poor, his chosen people.

Mildred readily sympathized with Gandhi's cause but, like most people, she knew more about the peculiarities of his diet and dress than about his philosophy and politics. For example, at that time his vegetarianism was a curiosity, and some people insisted that he had sailed to England with his own goat — which he had milked himself! She wrote:

Everybody talks Gandhi — when he will come, what he will eat.

The pub men all asked if old Gandhi were there yet.

"If he was," said one, "I'd come & drink his goat's milk."

The local boys liked to tease that Muriel and Mildred were keeping a goat (or even a flock of them) up on the roof of Kingsley Hall. In the kitchen, the Gandhi gags were flying. The British approved of the Mahatma's punctuality, but they were amused that he wore his famous dollar watch around his neck. One of the young women draped herself in towels and hung an alarm clock around her neck in imitation of his exotic garb.

The press came and went, snapping dozens of photographs of Bow, of Kingsley Hall, of the cell where Gandhi would sleep, of Muriel, of Mildred, of practically everyone. Mildred's picture appeared under the boldface headline: "Gandhi, Idol of Women." The article began by breathlessly questioning whether Mahatma Gandhi would exert the same influence upon

women in England as he had in India.

[At age 62,] he is the very extreme antithesis of all that men ordinarily consider magnetic for the other sex ... a wisp of a brown man, a mere wraith. Yet, he is a magnet for the other sex. How does he do it? ...

He has seized the hearts of his brown sisters because he has made himself their bold, outspoken champion ...

And this same tug of the little brown magnet that is Gandhi has proved irresistible to white women too.

Accompanying him to London, for example, was Miraben, formerly Miss Madeleine Slade. She scandalized London

society by renouncing title and fortune, shaving her head, and becoming one of Gandhi's most devoted disciples. After the death of her father, Admiral Sir Edmond Slade, she became Gandhi's adopted daughter. The caption under Mildred's picture read: "Two American mission workers will serve Gandhi during his stay in London. They are Mildred Osterhout, who

will prepare food for the little Indian leader, and Miss Camille A. Solomon, who will wait on the Mahatma." Evidently the British press felt it was perfectly all right for Indian women to adopt Gandhian ideals, but for English ladies to do so was quite improper. A white woman serving a brown man? The British colonial mind recoiled at the thought.

On the day he was to arrive, hundreds of people queued up for hours in the pouring rain, waiting for a glimpse of Gandhi. School children and grandmothers, reporters and cameramen, police and security officials, working men and women — everyone cheered loudly when the car finally pulled up.

Mildred told the story to her father and Vic in a letter.

I was in the dining room arranging the last grape when suddenly the door opened and there was the great little man. Muriel introduced me and I clasped my

Continued on page 18



Kingsley Hall, London, 1931. Gandhi is in the second row on the left. Mildred is seated on the right of the same row.

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Enlightenment

Andrew Cohen interview by Joseph Roberts

Andrew Cohen, the founder and guiding inspiration behind *What Is Enlightenment?* magazine, is a spiritual teacher and the author of *Enlightenment Is a Secret, Freedom Has No History, An Unconditional Relationship to Life, Autobiography of an Awakening, and Embracing Heaven & Earth.*

Joseph Roberts What is the main thrust of your quest and your teachings?

Andrew Cohen I want to inspire as many people as I possibly can to take the human experience very seriously. There's so much that can happen when we begin to waken to who we really are, when a human being begins to directly experience the extraordinary, evolutionary process we are all participating in. Most of us are not aware of this. We're just aware of the fears and desires of the separate ego and live our lives in a very small and personal world.

We're all a part of this vast process of life that is in a state of becoming and evolution. Part of that process is the fact that consciousness itself is in a process of becoming. Who and what we are as human beings are very much—at least on this planet—on the frontier. At the highest level of evolution we're the vehicles for the process of consciousness in a state of evolution on this planet.

When an individual becomes aware of that process and chooses to consciously participate in it, the whole human experience begins to make extraordinary and profound sense. It becomes quite a miraculous adventure and we recognize how much there is to do. Being alive becomes such an important matter.

J.R. That was really brought home to us recently on September 11. Does that experience offer us the opportunity for growth, as well as its potential for disaster?

A.C. Human beings have been doing horrendous things to one another forever. This was just another example of how ruthlessly we are capable of treating each other. Hopefully this kind of experience will encourage more of us to wake up and take life more seriously, to not take it for granted that we're here.

Most of us are primarily interested in comfort and personal security. We're just not aware of the extraordinary process called life that we're part of. So, hopefully shocking events like this will help to wake us up from the unconscious stupor that most of us are living in, so we can begin to participate in what it means to be alive in a much more conscious and whole-hearted way.

J.R. How can people take responsibility for what's going on?

A.C. Human beings have an extraordinary, usually untapped potential for conscious evolution. We all have a tremendous ability to become aware and awake, and in that process we find a desire to take more responsibility for what it means to be alive.

But, in order for that to happen the con-

sciousness of the individual has to grow and evolve. In other words, our ability to respond to whatever's happening in life depends on how deep and how profound our perspective is. For perspective to deepen and widen, our own experience has to deepen and widen.

The answer points us back to the individual taking on the human experience in a way they never have before. Most of our lives are very small, and most people live with hardly any consciousness or awareness of who they are or what they're participating in.

Ultimately the answer is enlightenment itself, because in that kind of experience one has a direct experiential recognition of the universal nature of one's own being. One recognizes that one is not separate from the whole; in fact one is the whole. This changes the individual relationship to the whole human experience and the whole purpose for living. One ceases to live just to get and to have for oneself. One realizes the whole purpose of being here is living for the sake of the whole.

J.R. And, I feel, to celebrate the mystery.

A.C. Yes, but that has to do with participating in a very heroic way in the human experience in the biggest possible context.

J.R. And we're called to do that.

A.C. Yes, but we have to make ourselves available to become aware of these things. Without actually being directly aware of these things they will merely be intellectual concepts. They won't have anything to do with our own direct personal experience and unless they do we will not be able to embody these ideas. The extraordinary evolutionary potential in all of us is not going to be able to become activated.

J.R. You say, "The very definition of ego is arrogance." How would you explain that?

A.C. The ego takes a certain position in relationship to the human experience. The ego, in an often subtle, and at times not so subtle way, takes the position of already knowing. So arrogance is the opposite of innocence, and by innocence I don't mean naivete. Arrogance would be assuming the position of already knowing. If you already know you don't have to pay attention, you don't have to be vulnerable, you don't even have to be too careful.

J.R. You're coming to Vancouver to give a talk entitled "What is Enlightenment." How would you describe the dharma of responsibility when you are enlightened?

A.C. Well, if someone is supposed to be truly enlightened then they're supposed to be able to demonstrate what pure motivation is all about. That is a motivation in relationship to life and action and choice that is free from ego. They're supposed to be able to demonstrate what that looks like. That's a pretty tall order.

Andrew Cohen will give talks and dialogues in Vancouver October 12 and 13, and is leading a one-day retreat October 14. For information: 604-720-7201 or www.andrewcohen.org.



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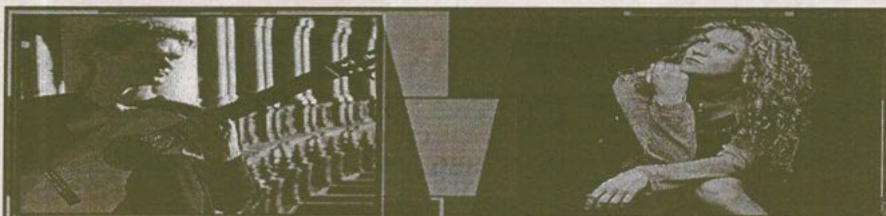
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Vanishing Cultures

by Wade Davis

One night on a ridge in Borneo, close to dusk, with thunder over the valley and the forest alive with the electrifying roar of black cicadas, I sat by a fire with Asik Nyelit, headman of the Ubong River Penan, one of the last nomadic peoples of Southeast Asia. The rains, which had pounded the forest all afternoon, had stopped, and the light of a partial moon filtered through the branches of the canopy. Earlier in the day, Asik had killed a barking deer. Its head lay roasting in the coals.

At one point, Asik looked up from the fire, took notice of the moon, and quietly asked me if it was true that people had actually journeyed there, only to return with baskets full of dirt. If that was all they had found, why had they bothered to go? How long had it taken, and what kind of transport had they had?

It was difficult to explain to a man who kindled fire with flint—and whose total possessions amounted to a few ragged clothes, blowpipe and quiver of poisoned darts, rattan sleeping mat and carrying basket, knife, ax, parang blade, loincloth, plug of tobacco, three dogs, and two monkeys—a space program that had consumed the energy of nations and, at a cost of nearly a trillion dollars, placed twelve men on the moon. Or the fact that over the course of six missions, they had traveled a billion and half miles and, indeed, brought back nothing but rocks and lunar dust, 828 pounds altogether.

One small fragment of this precious cargo found its way to Washington, D.C., where it is today embedded in a swirl of blood-red crystal, the focal point of a beautiful stained-glass window of the National Cathedral, one of the largest and most dramatic Gothic churches in the

world. When I first visited the cathedral and sat beneath its soaring vault, moved by the perfect harmony of its architecture and the shafts of light flooding the nave, I thought of Asik and his queries. The panel of glass known as the Space Window is dense with primary colors, circles of the deepest blues and reds representing the spheres of the heavens, with small crystals flaring on all sides. In the Gothic tradition, the light pouring through these windows is the Light Divine, a mystic revelation of the spirit of God. In contrast to this sacred luminosity, the tiny moon rock

*When we sacrifice
a language, notes
Ken Hale, a professor
of linguistics at the
Massachusetts Institute
of Technology, we might
as well drop a bomb
on the Louvre.*

appears cold and lifeless, black, inert.

Here, perhaps, was an answer to Asik's question. The true purpose of the space journeys, or at least their most profound and lasting consequence, lay not in wealth secured but in a vision realized, a shift in perspective that would change our lives forever. The seminal moment occurred on Christmas Day, 1968, a full six months before the first lunar landing, as the crew of Apollo 8 emerged from the dark side of the moon to see rising over its surface a small and fragile blue planet, floating, as one astronaut would recall, in the velvet void of space. For the first time in history, our world was revealed: a single in-

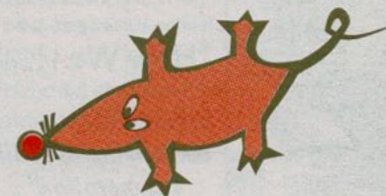
teractive sphere of life, a living organism composed of air, water, and soil. This transcendent vision, more than any amount of scientific data, taught us that the Earth is a finite place that can endure our neglect for only so long. Inspired by this new perspective, this new hope, we began to think in new ways, a profound shift in consciousness that in the end may well prove to be the salvation of a lonely planet.

Consider how far we have come. Forty years ago, the environmental movement was nascent. Highway beautification was a key initiative and just convincing motorists to stop throwing garbage out of car windows was considered a great victory. Writers such as Rachel Carson, who warned of far more dire scenarios, were lone voices in the wild. Gary Snyder, whose poetry touched that place of sensual memory reached later by the prophets of deep ecology, used to hitchhike across the United States simply to spend an evening with someone to whom he could relate. No one thought of the ozone layer, let alone of our capacity to destroy it and thus compromise the very conditions that make life possible. A mere decade ago, scientists who warned of the greenhouse effect were dismissed as radicals. Today, it is those who question the existence and significance of climate change who occupy the lunatic fringe. Twenty years ago, "biodiversity" and "biosphere" were exotic terms, familiar only to a small number of earth scientists and ecologists. Today, these are household words understood and appreciated by schoolchildren. The biodiversity crisis, marked by the extinction of over a million life forms in the past three decades

Continued on page 28

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the rat race is that
even if you win
you're still a rat"**

LILY TOMLIN



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IN LAK'ECH

Mildred - continued from page 9

hands and bowed in good Indian fashion, having been taught the art the day before, and then they went upstairs, and we saw no more of Gandhi until about 10 p.m. when he came down to the hall and talked with various members of the Joy Nights club, picking up babies and smiling at all.

Next a.m. I bravely arose at 4:15 to go to prayers à la Indienne. We sat on a rug while the Indians chanted and one of them read by candle light, but I am afraid I didn't get it all as I was a bit sleepy and I never did know my Sanskrit very well.

After first prayers, Gandhi always took a pre-dawn walk. Mildred managed to struggle out of bed and join him about three times a week. The cobblestone streets were dark and quiet as they set out, usually about a dozen pilgrims following the white-clad figure. Always bringing up the rear were three detectives assigned by Scotland Yard. The security men had no need to worry, though. The British people, unlike their government, opened their hearts to Gandhi. It was one of the many paradoxes of his political career that his steadfast commitment to the powerless people was the very source of Gandhi's power.

His physical appearance — bald, skinny, gap-toothed and always smiling — endeared him to everyone in Bow, especially the mothers. Wherever he went in the neighbourhood, a crowd of children and admirers followed along. Although his clothing provided scant protection from the damp autumn chill, he refused all offers of overcoats or shoes. One day a saucy little boy cried out, "Hey Gandhi, where's your trousers?" He laughed heartily and made a joke that was soon cabled around the world: "Well, you wear your plus-fours and I wear my minus-fours."

The first Sunday of Gandhi's stay, he was scheduled to preach over the radio from Kingsley Hall to all of England and even as far as North America. Technicians bustled about for hours getting set up. However, by the time all the connections were established Gandhi was in the middle of supper. "The world can wait," he said, and went on eating his fruit. So Muriel filled the air time with a little pre-amble on Kingsley Hall while he finished. Finally the Mahatma sat on the floor in front of the microphone and arranged his homespun blankets about himself. Speaking in a low voice, he began by observing that prayer is common to all religions of the world.

If we believe in God, it follows that we must pray to Him. I have said so often that prayer to the soul is what food is to the body and that, as a matter of fact, prayer is far more impor-

Continued on page 28

The Healing Power of Sound

by Simon Heather

Sound has been used as a healing force for thousands of years. All ancient civilizations used sound for healing, and traditional cultures today understand the remarkable healing power that lies in sound.

The French ear, nose and throat specialist Dr Alfred Tomatis has devoted the last 50 years to understanding the ear and its function. He believes the ear is the most important of all our sense organs. The ear controls the body's sense of balance, rhythm and movement and is the conductor of the entire nervous system. Muscle tone, equilibrium, flexibility and vision are all affected by sound.

Tomatis believes that high frequency sounds (3,000Hz and above) activate the brain and affect cognitive functions such as thinking, spatial perception and memory. Listening to these sounds increases our attentiveness and concentration.

In the 1960s Hans Jenny, a Swiss scientist, spent over ten years conducting experiments to discover the effects of sound waves on materials placed on metal plates vibrated with sound. He photographed the patterns created, and found that low frequency sounds produced simple geometric shapes in the materials. As the sound frequency was increased these simple forms would break up and more complex patterns would appear. The sound 'OH' would produce a perfect circle. The sound 'OM' produced a pattern that resembles the Shri Yantra; the ancient mandala for 'OM' used in India for thousands of years. Jenny came to the conclusion that sound creates form and that the entire human body had its own sound made up of all the sounds of its cells, tissues and organs.

In Don Campbell's book *The Mozart Effect* he shows how music, particularly Mozart's has all kinds of beneficial effects for human health. Scientists suggest that listening to Mozart helps us to improve our powers of concentration and enhances our ability to make intuitive leaps, by organising the firing pattern of neurones in the cerebral cortex.

The foetus prefers Mozart and Vivaldi to other composers. When pregnant mothers listened to Mozart and Vivaldi the babies' heart rates invariably steadied and kicking declined. Rock music "drove most foetuses to distraction" and they "kicked violently" when played to their pregnant mothers.

Dr Tomatis found that a child traumatised by an enraged or screaming adult learns to survive by shutting out these noises. Once the hearing shuts down the child will find it hard to learn.

This explains why some people can sing in tune while others consider themselves 'tone deaf'. It is impossible for us

to make a sound unless we have heard that sound or note before. I have found from experience in teaching voice work that once a person's hearing is reawakened then they can begin to hear what is sung to them and can then accurately copy this sound.

Toning is defined as 'to make sound with an elongated vowel for an extended period'. Toning with other people creates a feeling of unity. It is also helps us to release stress and repressed emotions. Regular toning and humming helps to re-energise the body and restore health to the mind, body and spirit.

Toning has a neurochemical effect on the body, boosting the immune system and causing the release of endorphins. Toning assists in good breathing and posture. The muscles of the digestive system are massaged and stimulated by regular toning. Toning has also been effective in relieving insomnia.

Dr Tomatis discovered the power of chant after visiting a monastery in France. The new abbot had stopped the monks chanting. The Benedictine monks normally chant for six to eight hours a day. The abbot believed that the Gregorian chant served no useful purpose and that without it they could recapture that time for other things.

The monks had been chanting in order to "charge up" themselves, but they hadn't realised what they were doing. As the days passed they became more and more tired. A procession of doctors came to the monastery over a period of several months. They changed the monk's diet and sleep patterns but the monks became more tired than ever.

When the abbot called in Dr Tomatis in February 1967, Tomatis found 70 out of the 90 monks "slumping in their cells like wet dishrags". He reintroduced their chanting immediately. By November, almost all of them had gone back to their normal activities, their prayer, their few hours of sleep, and their arduous work schedule.

Sound healing can be combined with other healing therapies such as massage and bodywork. After a sound healing treatment most people report a feeling of deep relaxation and an improvement in the function of mind and body. Structural imbalances in the body will often correct themselves during the sound treatment.

Extracted from an article that originally appeared in *Positive Health* magazine. Simon Heather, B.Soc.Sc. M.B.Ac.C. M.C.O.H., is an acupuncturist, healer and body worker. In 1996 he founded the UK Sound Healers Association. He will teach a workshop Oct. 30, 7 pm at the main Vancouver library. Tickets: 604-331-4103. Email: simonheather@onetel.net.uk or <http://homepage.virgin.net/simon.heather>.

Answers from Dr. Andrew Weil

Speaking to UBC Medical Students

Dr. Andrew Weil recently addressed a group of medical students at UBC. Here are his replies to questions from the audience.

On Cancer

In my view cancer is mostly a result of very complex interaction between genes and environmental factors. Once it is established in the body and certainly when it's gone to more than one site, the chance of reversing it is very small. We can do much more in the way of preventing it and anticipating people's risks and heading those off. There is a lot of room to maneuver in terms of lifestyle and environmental factors that may reduce the risk of them actually manifesting.

If you look, for example, at the differences between prostate cancer in Japanese men and North American men, they're very significant. Japanese men have much lower rates of cancer and when they do get it, it proceeds much less aggressively. I think that has something to do with diet and possibly environmental factors as well.

For various reasons—because it's a scary disease and because conventional medicine is limited in its efficacy—there has been a lot of polarization, probably more than in any other area, between alternative and conventional treatment. Unfortunately that leaves patients out in the cold. Patients are often told by conventional doctors that all that alternative stuff is nonsense, and the alternative practitioners often say that if you use chemotherapy and radiation their methods won't work.

I can't tell you how many cancer patients I see who tell me that, when they ask their oncologist what they should eat to prevent recurrence, they're told it doesn't matter. That's not good enough. I think most cancer patients would jump at the chance of having a physician to partner with who could help answer their questions about alternative therapies and make recommendations to them about methods that reduce toxicity or increase the efficacy of conventional methods and who could help them evaluate the benefits and risks of conventional therapies. I think there are few of those physicians around.

On Dietary Supplements

I think it's not a bad idea for everyone to take a well-formulated multi-vitamin, principally to get enough folic acid, which is generally deficient in the North American diet. I also think it's a good idea to make sure you're getting adequate intake of the principal antioxidants: vitamin E, selenium, vitamin C and the carotenes. In the case of vitamin E, it would be very difficult to get optimum amounts from a diet. You'd have to eat about a pound and

a half of nuts a day to do that.

I don't think supplements should be regarded as substitutes for the whole foods that contain them. Rather it's good to look at them as insurance against gaps in your diet. If all of us were eating ideally every day I don't think we'd need supplements, but we don't. I travel, can't always control my diet, am not getting enough fruits and vegetables in one day, so I take a basic antioxidant formula, a B complex and a multi-vitamin to insure against gaps in the diet.

On Dietary Fats

We know that trans fatty acids are likely to increase malignant transformation of cells. We know that deficiency of antioxidants favours malignant transformation. We know there is some relationship between phyto-estrogens and soy and various kinds of cancer.

I have no hesitation telling patients either with cancer or at high risk for it that they should eliminate the dangerous fats from their diet, avoid artificial food colouring, generally reduce the amounts of highly refined and processed food that they're eating and increase their intake of fruits and vegetables. They probably should also get a good water filter, and should eat organic produce or at least find out which crops are most likely to have agri-chemical residues and, in those instances, reduce consumption or try to get organic versions.

On the Blood Type Diet

I think there's no scientific basis for the book on the blood type diet. I think it's interesting to note that dogs have blood types and it would come as news to some dogs that they should be vegetarians. At the same time it's interesting as a lot of people have told me that diet has worked for them.

People love to be classified. They love to be put in one of three or four boxes and told exactly what to do. Also, I think it's not easy to get people to change how they eat and if they're willing to make changes in diet in the interest of being healthier, that can represent a huge shift of mental energy in the direction of improved health. So possibly any benefits that people experience are of that nature, that is in the placebo realm. That's great, but I don't really think there's any scientific rationale for it.

A graduate of Harvard Medical School, Dr. Andrew Weil is the founder of the Program in Integrative Medicine at the University of Arizona Health Sciences Center in Tucson. He is the author of eight books including Eating Well for Optimum Health: The Essential Guide to Food, Diet, and Nutrition. For more info: www.drweil.com.

Rwanda Genocide Preventable

by Angela Barker

Gerald Caplan is a Canadian activist, educator, political commentator and the author of a major report on the 1994 genocide in Rwanda, in which some 800,000 of the country's Tutsis were massacred in the space of a few weeks.

Caplan condemns the inaction of the West during Rwanda's days of terror and suggests that recent actions by a Canadian Jewish organization may have demonstrated insensitivity toward Rwandan genocide victims.

Caplan's views will be presented in an interview Thursday, October 25 on Vision TV at 8 pm. The broadcast is one in a series of special presentations marking Holocaust Education Week, October 27 through November 10.

Caplan, who also hosts Vision TV's new documentary series *Planet 360*, recently wrote a report entitled *Rwanda: The Preventable Genocide* on behalf of an international panel established by the Organization of African Unity.

In his interview with *Insight: Indepth* executive producer, Rita Deverell, Caplan condemns the inaction of the West during those days of terror. The greatest share of the blame, he contends, lies with the administration of then U.S. President Bill Clinton, which refused to commit to any intervention.

This failure to act cost countless Rwandan lives, Caplan says – and “the only price for Clinton was that he may have lost some votes.” Turning his focus to the home front, Caplan also questions a decision by the Yad Vashem Society in Toronto to hire Clinton to speak at a June 2001 fundraiser for a Holocaust Wall of Remembrance. In his view, engaging the services of a man who stood by and allowed Rwandan Tutsis to be exterminated made the Canadian Jewish community appear indifferent to other genocide victims, grieving “only for themselves.” Caplan, who is Jewish, joined with members of Canada's Rwandan community in protesting the event.

“Never again” must apply to all peoples everywhere,” he wrote at the time. The only way to prevent further tragedies, Caplan says, is for people to join together in remembrance of all genocide victims, whether they perished in Europe in 1944, or in Africa 50 years later.

Caplan brings his insight on human rights and developing world issues to his role as host of *Planet 360*, which presents documentaries about our changing world and the impact of such global issues as war and urbanization.

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Bin Laden - continued from page 7

Hezb-I-Islami Hekmatyar government in Kabul, the Taliban not only instated a hard-line Islamic government, they also "handed control of training camps in Afghanistan over to JUI factions..."¹⁷

And the JUI with the support of the Saudi Wahhabi movements played a key role in recruiting volunteers to fight in the Balkans and the former Soviet Union.

Jane Defense Weekly confirms in this regard that "half of Taliban manpower and equipment originate[d] in Pakistan under the ISI"¹⁸

In fact, it would appear that following the Soviet withdrawal both sides in the Afghan civil war continued to receive covert support through Pakistan's ISI.¹⁹

In other words, backed by Pakistan's military intelligence (ISI) which in turn was controlled by the CIA, the Taliban Islamic State was largely serving American geopolitical interests. The Golden Crescent drug trade was also being used to finance and equip the Bosnian Muslim Army (starting in the early 1990s) and the Kosovo Liberation Army (KLA). In last few months there is evidence that Mujahideen mercenaries are fighting in the ranks of KLA-NLA terrorists in their assaults into Macedonia.

No doubt, this explains why Washington has closed its eyes on the reign of terror imposed by the Taliban including the blatant derogation of women's rights, the closing of schools for girls, the dismissal of women employees from government offices and the enforcement of "the Sharia laws of punishment".²⁰

With regard to Chechnya, the main rebel leaders Shamil Basayev and Al Khattab were trained and indoctrinated in CIA sponsored camps in Afghanistan and Pakistan. According to the director of the U.S. Congress's Task Force on Terrorism and Unconventional Warfare, the war in Chechnya had been planned during a secret summit held in 1996 in Mogadishu, Somalia²¹ attended by Osama bin Laden and high-ranking Iranian and Pakistani intelligence officers. In this regard, the involvement of Pakistan's ISI in Chechnya "goes far beyond supplying the Chechens with weapons and expertise: the ISI and its radical Islamic proxies are actually calling the shots in this war".²²

Russia's main pipeline route transits through Chechnya and Dagestan. Despite Washington's perfunctory condemnation of Islamic terrorism, the indirect beneficiaries of the Chechen war are the Anglo-American oil conglomerates which are vying for control over oil resources and pipeline corridors out of the Caspian Sea basin.

The two main Chechen rebel armies (respectively led by Commander Shamil Basayev and Emir Khattab) estimated at 35,000 strong were supported by Pakistan's ISI, which also played a key role in organizing and training the Chechen rebel army:

[In 1994] the Pakistani Inter Services Intelligence arranged for Basayev and his trusted lieutenants to undergo intensive Islamic indoctrination and training in guerrilla warfare in the Khost province of Afghanistan at Amir Muawia camp, set up in the early 1980s by the

CIA and ISI and run by famous Afghani warlord Gulbuddin Hekmatyar. In July 1994, upon graduating from Amir Muawia, Basayev was transferred to Markaz-i-Dawar camp in Pakistan to undergo training in advanced guerrilla tactics. In Pakistan, Basayev met the highest ranking Pakistani military and intelligence officers: Minister of Defense General Aftab Shahban Mirani, Minister of Interior General Naserullah Babar, and the head of the ISI branch in charge of supporting Islamic causes, General Javed Ashraf, (all now retired). High-level connections soon proved very useful to Basayev.²³

Following his training and indoctrination stint, Basayev was assigned to lead the assault against Russian federal troops in the first Chechen war in 1995. His organization had also developed extensive links to criminal syndicates in Moscow as well as ties to Albanian organized crime and the Kosovo Liberation Army (KLA). In 1997-98, according to Russia's Federal Security Service (FSB) "Chechen warlords started buying up real estate in Kosovo... through several real estate firms registered as a cover in Yugoslavia"²⁴

Basayev's organization has also been involved in a number of rackets including narcotics, illegal tapping and sabotage of Russia's oil pipelines, kidnapping, prostitution, trade in counterfeit dollars and the smuggling of nuclear materials (See Mafia linked to Albania's collapsed pyramids,²⁵ Alongside the extensive laundering of drug money, the proceeds of various illicit activities have been funneled towards the recruitment of mercenaries and the purchase of weapons.

During his training in Afghanistan, Shamil Basayev linked up with Saudi born veteran Mujahideen Commander "Al Khattab" who had fought as a volunteer in Afghanistan. Barely a few months after Basayev's return to Grozny, Khattab was invited (early 1995) to set up an army base in Chechnya for the training of Mujahideen fighters. According to the BBC, Khattab's posting to Chechnya had been "arranged through the Saudi-Arabian based [International] Islamic Relief Organization, a militant religious organization, funded by mosques and rich individuals which channeled funds into Chechnya".²⁶

Since the Cold War era, Washington has consciously supported Osama bin Laden, while at same time placing him on the FBI's "most wanted list" as the World's foremost terrorist.

While the Mujahideen are busy fighting America's war in the Balkans and the former Soviet Union, the FBI—operating as a US based Police Force—is waging a domestic war against terrorism, operating in some respects independently of the CIA which has—since the Soviet-Afghan war—supported international terrorism through its covert operations.

In a cruel irony, while the Islamic jihad—featured by the Bush Administration as "a threat to America"—is blamed for the terrorist assaults on the World Trade Centre and the Pentagon, these same Islamic organizations constitute a key instrument of US military-intelligence operations in the Balkans and the former Soviet Union.

In the wake of the terrorist attacks in New York and Washington, the truth must prevail to prevent the Bush Administration together with its NATO partners from embarking upon a military adventure which threatens the future of humanity.

Footnotes:

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5. Dilip Hiro, *Fallout from the Afghan Jihad*, Inter Press Services, 21 November 1995.
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 19. Tim McGirk, *Kabul learns to live with its bearded conquerors*, *The Independent*, London, 6 November 1996.
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 25. *The European*, 13 February 1997, See also *Itar-Tass*, 4-5 January 2000.
 26. BBC, 29 September 1999).
- Michel Chossudovsky is Professor of Economics, University of Ottawa Centre for Research on Globalization (CRG), Montréal The URL of this article is: <http://globalresearch.ca/articles/CHO109C.html>



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The Absolute Truth

Living the Bhagavad Gita Chapter Eight by Mansukh Patel

'If you meditate on Me at all times with your mind fixed on Me, I give you My word that you will come to Me.'

At the end of chapter seven Krishna tantalized Arjuna by referring to things he has never even heard of before- Adhyatma, Adhibuta, Adhidaiva and Adhiyajna.

In chapter 8 Arjuna asks Krishna to explain the nature of the Supreme in each individual (Adhyatma), the earthly realm (Adhibhuta), the nature of action (karma), offerings to the Lord (Adhiyajna) and the indwelling deities (Adhidaiva).

Krishna has intrigued Arjuna with these words as he is trying to persuade him to face the situation in front of him and fight. We are all on the battlefield, continually fighting our own inner battles. This is not a game because the whole direction of our life is in question.

In this chapter Krishna approaches the importance of dying a conscious death. At the moment of death our thoughts determine our destiny. However we can only be thinking about the Supreme if we have spent our whole life training our mind to do so. There is no time to lose in this respect. Our whole life has to be a preparation for the moment of death. This then determines our future incarnations.

'Therefore think of Me constantly and you will surely come directly to Me.'

Krishna emphasizes the importance of constant remembrance of the Lord through devotion, reverence, meditation and service to Him on a daily and moment by moment basis. Becoming rooted in this remembrance we will be able to direct the vital prana to the brow centre at the moment of death and to realize God in the process of dying.

'Those who know Me at the hour of death, give up their bodies and become one with Me.'

Krishna then goes on to explain in detail the process of leaving the body. He explains that we should direct our energy through the top of the head, chanting the great word OM. Every creature returns to nothing, even Brahma, the creator, but only those who realize Him transcend life and death.

The mind is quite limited and cannot grasp the infinite unmanifest. Krishna is beginning to expand Arjuna's mind by saying, 'I am vast, I am unending, I am imperishable.' Everything else perishes except the eternal one.

There are two paths we can take at the moment of death and there are auspicious and inauspicious times to die. After explaining what they are, Krishna then reveals that to his devotee, none of these rules apply. Through pure devotion, every time, place and condition becomes auspicious and blessed.

'There are two eternal paths.'

By the path of light a person does not return again, by the dark path, he does.'

Living every moment - Arjuna is told that the prevalent thoughts at the moment of death will influence your next incarnation. This is also true from moment to moment. Life happens in the moment and as each moment is born and dies the thought, intention, or action within it will carry you on so that this moment becomes a doorway into the next one. With the correct attitude, therefore, we can create our own heaven on earth in every moment, never mind in our next incarnation! Try to keep each moment fresh, alive and shining.

My mother and father always used to say that we can choose to live in the past with guilt or the future with worry or the present with bliss. It is completely our choice. What would you choose?

Chant OM - If we follow Krishna's instructions then there exists the possibility that we can become awake in this lifetime. To chant OM with the sacred awareness He has taught us, sit with a sense of reverence and allow the OM to rise up from inside you just below the navel. Climbing up the spine to the back of the neck, take the sound over the head and as you arrive at the eye-brow centre (ajna) allow the final MMMM to vibrate either between the eyebrows or in the centre of the head.

Key verses to chant: 5, 7, 9, 14, 24

For information about Dr Mansukh Patel's books, tapes, Bhagavad Gita videos or courses and local event details call the Life Foundation (604) 263-4432, email lifecanada1@aol.com or www.life-foundation.com.

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Antimissile System Dangerous

Science Matters by David Suzuki

Once the horror of last month's terrorist attack on the U.S. subsides, the demand to make America safe again will send politicians scrambling. Undoubtedly, the national missile defense system (NMD) will be in the spotlight, only this time it may have the increased support of Congress and an angry American public.

That's too bad, because although Americans have every reason to feel shaken and vulnerable, the NMD project will not enhance U.S. safety. Instead, it could destabilize world security, spur a new arms race and increase the threat of accidental nuclear missile launches. And it will do nothing to prevent terrorist attacks on American soil.

At first blush, the idea of building a system to knock nuclear or chemical weapons out of the sky before they hit your country sounds like a good one. It's defensive, after all, and therefore peaceful.

Unfortunately, it's not that simple. Let's look at it from the perspective of countries such as North Korea or China, who may feel threatened by the awesome power of the U.S. These countries only have a handful of nuclear weapons,

but that small arsenal is enough to act as a "deterrent" that prevents the U.S. from even considering invading them. If the U.S. can potentially shoot those missiles down, then deterrence disappears. To compensate, these countries will want to have enough weapons to overcome an American missile defense system. In fact, the U.S. has already signaled to China that it would be acceptable to build up its nuclear arsenal if that alleviated their concerns about the NMD.

Proponents of the system say it is necessary to defend the USA against "rogue" nations such as North Korea, Libya or Iraq.

Of course, this ignores the fact that world leaders are well aware that any country that launched a nuclear missile at the U.S. would meet a swift and violent end. It also ignores the fact that a crude nuclear weapon launched from such a country would be the most difficult to hit. That's because more advanced weapons use "spin stabilization" to make them more accurate, whereas crude weapons tumble wildly, making them

extremely difficult to track.

Moreover, the best time to intercept a missile is during its "boost phase," when its rockets are burning. But, according to physicists like MIT's Ted Postol, hitting a missile then could send it spinning out of control over Europe or Canada, where it could explode.

Proponents of the NMD are already using the recent terrorist attacks in the U.S. as justification for better defenses. But, as September 11 illustrated, the real threats to American security come from much more mundane sources.

We mustn't forget that the World Trade Center was brought down by a few individuals brandishing nothing more advanced than knives, cardboard cutters and the threat of a bomb. The bomb turned out to be real. It was the aircraft itself, a guided missile filled with 40,000 litres of jet fuel.

Technology is truly a double-edged sword. The wonderful freedom of communication we

have thanks to cell phones, the Internet, satellites and computers; and the freedom of movement thanks to global transportation enables us to travel the world, experience new cultures and keep in touch with

friends and family. However, those same technologies enable those with evil intent to plan and execute atrocities such as the ones we witnessed last month.

Technology like a missile defence system also has a double-edge. On one hand, it is designed to protect people. On the other, it could be perceived as a legitimate threat to another nation's security.

With an estimated price tag of \$60 billion, unproven and as-of-yet undeveloped technology, and the potential to create even more international tension, the missile defence project is a misguided and dangerous waste of money and resources. It does not take a scientifically advanced rogue state to launch a biological weapon to kill Americans. It does not take an accidental launch of a Russian nuclear missile. It merely takes blind hatred and access to everyday technologies that we take for granted.

To discuss this issue with others, visit the David Suzuki Foundation website: www.davidsuzuki.org.



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Grow Resilient Through Diversity

by Alan Heeks

We know biodiversity is important, but why? What does it do for us? How much of it do we need? Think of biodiversity as rivets on nature's airplane. You can lose a number of rivets and the plane will still fly, the planet's ecosystem will still function. But if you keep losing more rivets, as we are losing biodiversity, at some point the plane will crash.

In considering why biodiversity is important, a specific example may help: human food. It is estimated that 90 percent of all human food consumption now depends on 20 plant species; rice, wheat, and potatoes are the most important of these. Within these 20 species, the rapid growth of intensive farming worldwide means that much of this production depends on a very small number of specific plant strains, which have been specially bred for high yields under intensive conditions. This has already produced several major crises. For example, in 1993, 80 percent of the North American corn crop was threatened by a single disease. The risk was only averted because the corn strain was enhanced by crossing it with a much older strain found in Mexico.

Because of the extremely high use of a single strain of species such as wheat, these strains have to be replaced or enhanced every 10 to 15 years. The source of the improvement is usually an obscure, traditional strain. If we turn to the analogy with the workplace, how many species of working style and culture account for those in most large organizations? As with intensive farming, the pressures for immediate output have led to a steep increase in conformity.

If you have a stretching, full-time job in a large organization, the prospects of bringing diversity into your work may look poor. The pressures toward standardization and conformity can be high. However, there are other trends that may help you, such as flatter organizations, shifting responsibilities from service staff to line managers, matrix organization structures, and the use of project teams. These trends typically increase the variety and variability of individual roles and offer more scope to harness the organization's needs to create diversity in your work content.

A useful method of exploring diversity in

your work is Charles Handy's portfolio concept, described in his book *The Age of Unreason*. He likens the benefits of investing in a diverse portfolio of financial assets to those of investing our working energy in a range of activities. This does not necessarily mean giving up the full-time day job. As Handy says, "We will do well to broaden our definition of what work is. Instead of seeing it as paid employment, why not see it as any activity with a productive purpose?" He outlines five different types of work, as follows:

Wage work: money paid for time worked.

Fee work: money paid for results delivered.

Home work: activity involved with your home and family, including cleaning, shopping, and child care

Gift work: voluntary work outside the home, including work for charity or the local community.

Study work: developing your own knowledge and skills.

Even in a demanding full-time job, you may have room to develop two or three strands in your portfolio. Recognizing and valuing what you receive and how you can develop through work outside your main job are also important. It took me years to realize that cooking a meal for my family could be renewing.

Diverse interests are sometimes best kept separate from the main job, although sometimes they can interweave to create synergy. I recall a successful sales manager for a large computer firm who still wished he had become a professional saxophone player. With a family and mortgage to support, this was not a realistic option. He realized that his best way through was to soundproof the garage and play around on the sax just for fun. As he said, "I don't want to make a second career of this. I have to be so disciplined and accurate in my main work, I need expressive messing around outside it."

Alan Heeks will give an evening seminar Fri. Oct. 12, 7:30 to 9:30 pm at the Vancouver Planetarium, and an all-day workshop Sat. Oct. 13 at Hazelmead Organic Farm, South Surrey. Tickets are \$15 for the seminar and \$100 for the workshop. Tickets and further information are available by calling Common Ground magazine at 604-733-2215.

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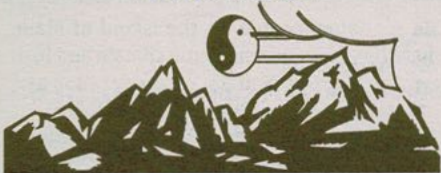
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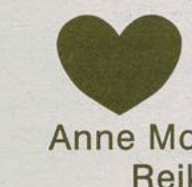
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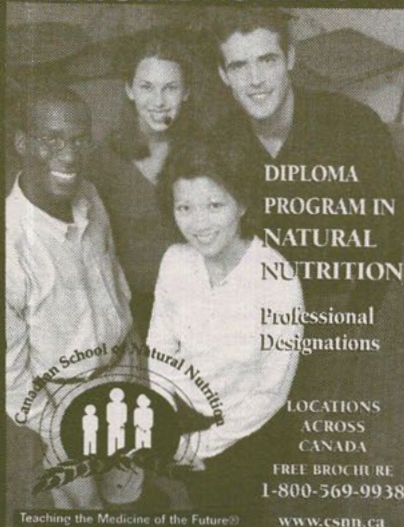
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Mildred - continued from page 9

tant to the soul than food is to the body, because we may at times go without food and the body may feel all the better for the fast.

He also spoke of the "gnawing of the heart" and the sense of uneasiness he felt on days past when he believed that he had such important work to do that he could miss his prayer times. For Gandhi, daily prayer was essential. "What is prayer?" he asked. "Not a muttering of the lips or a muttering at all, it is really a longing from the heart."

Mildred's role as cook for the Mahatma turned out to be minimal. "We soon discovered that he eats nothing cooked. All I do is extract the goat's milk from the milkman," she shrugged. "But when it comes to the rest of the party I am on hand and I certainly do some hopping to fill them up as well as our own crowd." Her biggest problem was getting ahead with her supply of goat's milk. She had a terrible time trying to camouflage it in puddings for the family: "... in spite of sugar and spice very often the goat will out, and sometimes he comes out strong."

Working in the kitchen, Mildred became familiar with Gandhi's theories of nutrition and soon began considering vegetarianism herself. From Miraben she also learned about his weekly day of silence, his discipline of daily prayer, walking and spinning, and many other details that Miraben juggled with faithful efficiency. Sometimes the two women sat together up on the roof while Miraben did her spinning and told of her travels with Bapu: the clamouring crowds of devoted peasants, the Untouchables who flocked for his blessing. She explained how besides independence for India, the other great cause of Gandhi's life was his crusade for the outcastes, who he called *Harijans*, children of God.

Like the Mahatma, Miraben was celibate, and wore her hair shorn as a symbol of her vow. Gandhi took his vow of celibacy in 1906 at the age of thirty-seven. The concept of Brahmacharya, the learning of God, is fundamental to Hinduism and means ultimate self-control and an abnegation of sensual appetite. Steeped in the prim traditions of Methodism, Mildred could understand celibacy as a way to heightened spirituality. She even briefly imagined herself in the role of chaste devotee, and warned her father: "don't be surprised if I come home with my hair shaved off and 6 yards of homespun draped around me for clothing!"

Excerpted from No Plaster Saint: The Life of Mildred Osterhout Fahrni by Nancy Knickerbocker, with permission from Talon Books.

Nancy Knickerbocker is a former Vancouver Sun reporter who is currently Media Relations Officer of the B.C. Teachers' Federation. For more information: www.talonbooks.com.

Wade Davis - continued from page 11

ades alone, together with the associated loss of habitat, has emerged as one of the central issues of our times.

What stands out in this checkered history is not merely the pace of attitudinal change, but its dramatic scale and character. A single generation has witnessed a shift in perspective and awareness so fundamental that to look back is to recall a world of the blind. Evidence of the impending environmental crisis swirled all around us, but we took little notice. Fortunately, we have come to see, at least partially; and though solutions to the major environmental problems remain elusive, no nation or government can ignore or deny the magnitude of the threat or the urgency of the dilemma.

This alone represents a reorientation of human priorities that is both historic in its significance and profoundly hopeful in its promise. Acknowledging a problem, of course, is not the same as finding a solution. And having one veil lifted from our vision does not necessarily mean that we have fully recovered our sight. Even as we lament the collapse of biological diversity, we pay too little heed to a parallel process of loss, the demise of cultural diversity, the erosion of what might be termed the *ethnosphere*, the full complexity and complement of human potential as brought into being by culture and adaptation since the dawn of consciousness.

As linguist Michael Krauss reminds us, the most pessimistic biologist would not dare suggest that half of all extant species are endangered or on the edge of extinction. Yet this, the most apocalyptic assessment of the future of biological diversity, scarcely approaches what is known to be the best conceivable scenario for the fate of the world's languages and cultures. Worldwide, some 300 million people, roughly 5 percent of the global population, still retain a strong identity as members of an indigenous culture, rooted in history and language, attached by myth and memory to a particular place on the planet. Though their populations are small, these cultures account for 60 percent of the world's languages and collectively represent over half of the intellectual legacy of humanity. Yet, increasingly, their voices are being silenced, their unique visions of life itself lost in a whirlwind of change and conflict.

More than a cluster of words or a set of grammatical rules, a language is a flash of the human spirit, the filter through which the soul of each particular culture reaches into the material world. A language is as divine and mysterious as a living creature. The biological analogy is apropos. Extinction, when balanced by the birth of new species, is a normal phenomenon. But the current wave of species loss due to human activities is unprecedented. Languages, like species, have always evolved.

Before Latin faded from the scene, it gave rise to a score of diverse but related languages. Today, by contrast, languages are being lost at such a rate, within a generation or two, that they have no chance to leave descendants. By the same token, cultures have come and gone through time, absorbed by other more powerful societies or eliminated altogether by violence and conquest, famines, or natural disasters. But the current wave of assimilation and acculturation, in which peoples all over the Earth are being drawn away from their past, has no precedent.

What could possibly be more lonely than to be enveloped in silence, to be the last person alive capable of speaking your native tongue, to have no means of communicating and no chance of telling the world of the wonders you once knew, the wisdom and knowledge that had been passed down through generations, distilled in the sounds and words of the elders? Such is the fate, in fact, of many people; for every two weeks somewhere in the world, a language is lost. Even as you read these words, you can hear the last echoes of Kasabe in Cameroon, Pomo in California, Quinault in Washington state, Gosiutes in Utah, Ona in Patagonia, and scores of other languages that in the West do not even have a name.

And yet, each language is, in itself, an entire ecosystem of ideas and intuitions, a watershed of thought, an old-growth forest of the mind. Each is a window into a world, a monument to the culture that gave it birth, and whose spirit it expresses. When we sacrifice a language, notes Ken Hale, a professor of linguistics at the Massachusetts Institute of Technology, we might as well drop a bomb on the Louvre.

The ultimate tragedy is not that archaic societies are disappearing but rather that vibrant, dynamic, living cultures and languages are being forced out of existence. At risk is a vast archive of knowledge and expertise, a catalogue of the imagination, an oral and written literature composed of the memories of countless elders and healers, warriors, farmers, fishermen, midwives, poets, and saints. In short, the artistic, intellectual, and spiritual expression of the full complexity and diversity of the human experience.

Excerpted from "Light at the Edge of the World" with permission from Douglas & McIntyre. Wade Davis has degrees in anthropology and biology as well as a Ph.D. in ethnobotany from Harvard University. He is an alumnus of the University of British Columbia and spends summers in the Stikine wilderness. He has written six other books including the best-seller "The Serpent and the Rainbow." Wade Davis will host the Bill Duthie Memorial Lecture at the Vancouver International Writers & Readers Festival Sunday Oct. 21 at 7 pm at the Stanley Theatre. Information: 604-681-6330.



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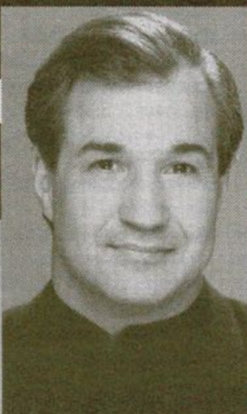
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Oct 10, 27 & 31

Healing from the Inside Out. Free intro Oct 10. 1-877-542-2847 www.granfields.ca. See our ad on page 12.

Oct 12, 13

Alan Heeks. How to use organic principles to help grow healthy employees and profits. Seminar Oct. 12 \$15, workshop Oct. 13 \$100. 604-733-2215.

Oct 12, 13, 14

Andrew Cohen. Talks & dialogues with spiritual teacher and founder of "What is Enlightenment?" magazine. See our ad on Page 3.

October 12, 13, 14

Aurora Magnetic Crystal Sound Healing. Workshops - Level I begins Oct 12. See our ad on page 9. 604-943-9279

October 12, 13, 19, 20, 26, 27

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October 13

Author, Mary Ellen Flora, presents "Clairvoyance: Key to a Spiritual Perspective". 1pm, Vancouver CDM, 730-8788

October 13

Healing the spiritual way - medically provable. Doctors lecture. 7pm UBC Hebb Theatre 2045 East Mall (close to bus loop) www.bruno-groening.org

October 13 - 16

World Food Day: Food & Film Festival. Films at Van East Cinema. Farmers' Market at Britannia Comm. Centre. Call Oxfam Canada at 604-736-7678 or visit www.oxfam.ca for updates

Experiential Dream workshop Come and explore what messages the soul conveys through dreams. Based on Ann Ree Colton's teachings. \$45 Reservation required. 12:30-4:30pm 604.904.6595

October 13-14 & 27-28

Tribal Tantra workshop A Rite of Passage into Sacred Sexuality Tantric & Taoist practices to awaken & transform sexual/spiritual energies Maryse Cote 604 889-4545 www.sacredsexsecrets.com

October 15

Shamanic Drumming Journey Circle, Aboriginal Meditations, Donation, Shared wisdom of this land. 418-9636

October 15

Dr. Caroline Myss on The 7 Stages of Power & Healing and The Language of the Soul. The Learning Annex, see our ad on Page 11. 1-877-277-1240

October 16

Introduction to Foot Reflexology commences Certificate Evening Course Intro: \$10. Course: \$275. Pacific Institute of Reflexology 604 875-8818.

October 18

Experiential Learning: Create Your Own Games and Icebreakers. Part 1 of public speaking workshop series. 604-267-2381

www.yeseducationsystems.com. Roling® Free lecture/demonstration with Amaro Hografer, 7:30 pm Centre for Integrated Planetary Peace Meditation 11:30-12:15.

October 20

Autistic Cultural Expressions. ANCA Foundations 5th Annual Arts Showcase. 3275 St Catherine's St, Vancouver. Registration Info: 604-879-1136

October 22

The missing link-learn tools to transform your life from minor failures or disasters to mastery. Intro eve. 7-10pm 604 263-1432

October 24

FREE seats for first 100. Develop a "Millionaire a Mind." The Secret Psychology of Wealth. For Further Info 604 983-3344 or email: millionairemind@peakpotentials.com

October 24 & 27

Sun Do introductory evening & workshop with master Hyunmoon Kim Contact Bev 604 986-3905

October 25

Roy Forster - Illustrated lecture. "Gilding the Lily: The Creation of Plant Communities in Gardens" Vancouver Museum 7:30pm 733-4024

October 25 - 29

Visit the Doctors Without Borders Interactive Public Exhibit. A refugee camp in the city at Vanier Park. Free 604 732-0673

October 25

Joint Release, Rhythmic Bodywork, Free introduction with Amaro Hografer, 7:30 pm, Centre for Integrated Healing, 1330 W.8th Ave., 736-1676

October 26

Edgar Cayce-American Prophet, blockbuster new bio. Lecture by the author, 7 PM, \$20, Shadbolt Centre for the Arts, 6450 Deer Lake Ave., Burnaby 604 266-9302

October 26-28

Introduction to Hand Reflexology commences Certificate Weekend Course. Intro: \$10. Course: \$275. Pacific Institute of Reflexology 604 875-8818

October 27

The Mandala of Life with Dr. Richard Jelusich. Vancouver Public Library 7-9:30pm 604-708-3005 or www.lightnews.org. See our ad on page 17.

October 27-28

Tribal Tantra workshop A Rite of Passage into Sacred Sexuality Tantric & Taoist practices to awaken & transform sexual/spiritual energies Maryse Cote 604 889-4545 www.sacredsexsecrets.com

October 27, 28, 30

Sound Healing with Simon Heather. Workshops. See our ad on page 18.

October 28

Annual Samhain Spiral Dance and Ritual - 7pm - Maritime Labour Centre 1880 Triumph. Tickets \$10-\$20 Info: 604-737-8178

October 28th

Earthsave Canada Potluck and AGM at Bonsor Recreation Centre (near Metrotown) from 6-9pm. Please bring a 6 serving vegan dish (containing no animal ingredients) Info: 604 731-5885

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November 4

Dru Yoga. The Hellenic Community of Vancouver Centre. 11am-5pm. Life Foundation Canada. See our ad on page 16. 604-263-4432

November 9, 10, 11

Introduction to Foot Reflexology commences Certificate Evening course Intro: \$10. Course: \$275. Pacific Institute of Reflexology 604 875-8818.

November 16 & 17

The Psychophysiology & Treatment of Pain Syndromes. Register early to

save. 604-521-8856

November 16 - 18

Joint Release, Rhythmic Bodywork, Beginners Training with Amaro Hografer, starts Friday 7:30 pm, 736-1676

Fluid Rhythms. Craniosacral Therapy & Continuum Movement with Benjamin Shield & Doris Maranda. 17th & Cambie, Van. 604-947-0147

November 17-18

Louise L. Hay "Heal Your Life" workshop. Learn to love yourself and make positive changes. Leader: Liz Robitaille 986-5321

November 9

Health Action Network Society Annual General Meeting 6pm Bonsor Recreation Centre, 6550 Bonsor Ave, Burnaby. Call Hans at 604-435-0512

November 10

Health Action Network presents John Thomas, author of "Young Again! How to Reverse the Aging Process" 9am-1pm Masonic Building 1295 W. 8th, Van Tix \$20-\$30. Call Hans at 604-435-0512

January 31

Captivate Your Audience: How to Reach to the Heart of the Matter and the Hearts of Your Listeners. Part 5 of 5-part public speaking workshop series. 604-267-2381 www.yeseducationsystems.com.

Tuesdays

Free "Sacred Healing Journey" Seminar: Inspirational Training with Music, Master Principles, Bertram @ Divine Love Healing Academy 604 434-1913

Reflexology Student Clinic sessions - only \$15. Evening only-by appointment. Pacific Institute of Reflexology. 604-875-8818

Edgar Cayce Study Groups - Personal Spirituality and transformation with like minded people. Call Vicki 604 294-5366

Thursdays

Pranic Healing (non-touch energy healing) 12:30-3:00 pm by donation. Closed last Thursday of month. West Vancouver United Church, 21st & Esquimalt. Preceded by free Planetary Peace Meditation 11.30-12.15.

Fridays

Free mini seminar "Sacred Healing Journey" with inspiration & music. Free cassette, healing music. Contact Bertram at Divine Love Healing Academy 604-434-1913

Open Aboriginal talking / drumming circle. 7pm. Vancouver Multicultural Centre, 1254 W7th. By donation. 418-9636

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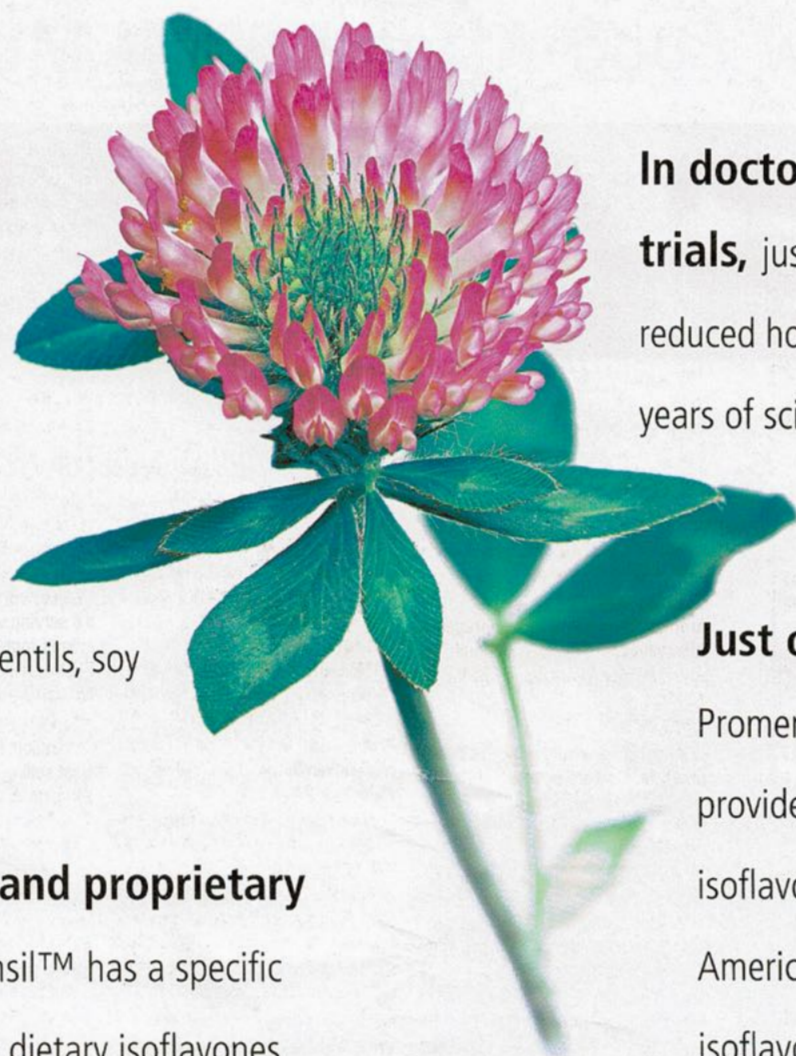
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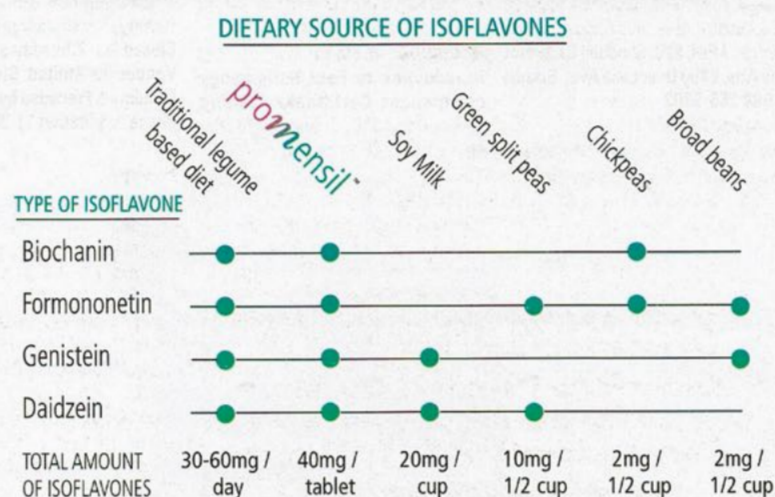
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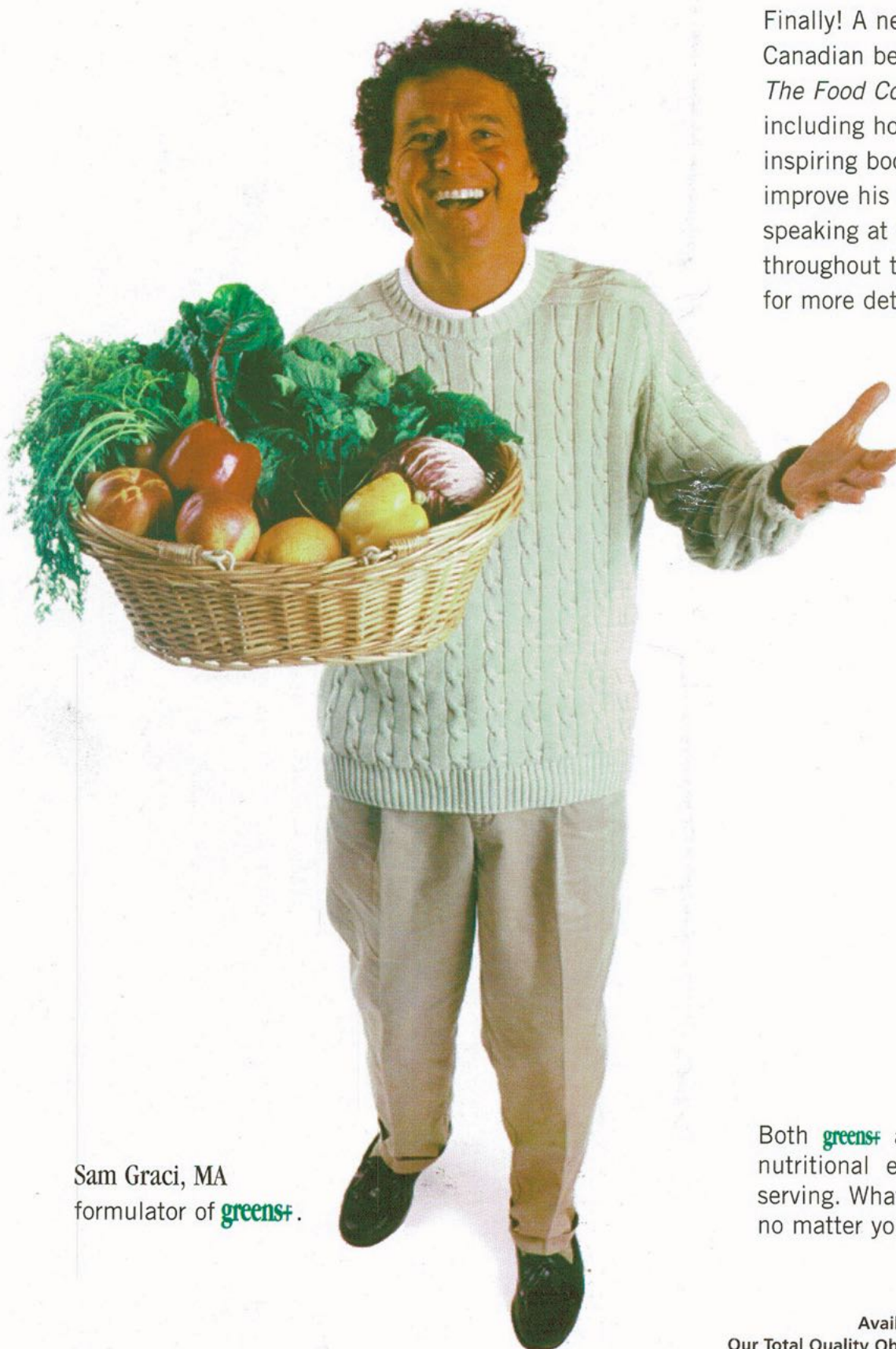
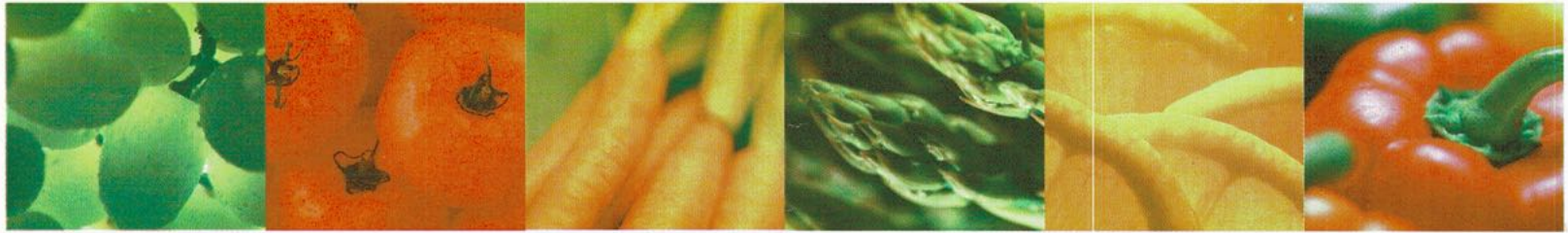
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* Nachtigall LB, Fenichel R, La Grega L, Lee WW, Nachtigall L. The effects of isoflavones derived from red clover on vasomotor symptoms, endometrial thickness and reproductive hormone concentrations in menopausal women. 81st Annual Meeting of the Endocrine Society. San Diego, California. June 12-15, 1999.

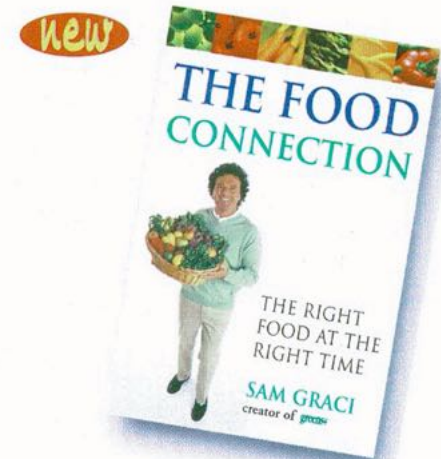
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